

1853



The Newberry Library
The Everett D. Graff Collection
of Western Americana
65

ANNALS

OF A

TERN MISSIONARY.



A MONTHLY PAMPHLET,

32 PAGES, QUARTO.

\$1,50 CTS. PER ANNUM. 25 CTS. PER COPY.



NO. 1.

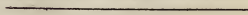
FEBRUARY, 1853.



PUBLISHED BY

FINCH & McCABE,

CEDAR RAPIDS, IOWA.



POETRY.

WESTERN MISSIONS. *

Composed by REV. MR. JONES, and sung at the S. School Anniversary of St. Andrews' Church, Wilmington, Del, May, 1851.

1ST. WHERE Minnesota's waters
Are dashing on in might,
And prairie-flowers are opening
Their petals to the light;
Where cabin-fires are gleaming
Within Arkansas' wild,
And roams the swarthy Indian—
The forest's noble pride.

2ND. There, though the skies are charming,
Though fresh and green the lawn,
The light that cheers our pathway
Is only in its dawn;
Few are the Gospel Heralds
Who spread Salvation's tale,
And few the songs of Zion
Which rise from hill and dale.

3RD. From infancy to manhood
The settler's children grow
Untaught, unblest, unheeded—
No saving faith they know;
And yet they are our kindred,
And mighty is their claim,
In closest ties our brothers,
By language, birth and name.

* The Superintendent of the School, in his letter containing this Hymn, says: "Our children like it much, and seemed inspired with it, because it was prepared for your mission."



4TH. And must those brothers perish,
 For lack of heavenly bread,
 While we possess abundance—
 Oh, shall not they be fed?
 Yes, Christian children, send them,
 The blessings which you prize,
 'Till spires are pointing heavenward
 'Neath all those western skies.

5TH. 'Till every settler's cabin
 Becomes a place of prayer.
 And nought but holy anthems
 Shall tremble on the air;
 'Till God's own light diffusing,
 Spreads hope through all the gloom,
 And what was once a desert,
 Like paradise shall bloom.

MISSIONARY ANNALS.

In my first communication, I narrated the particulars of one, among many, interesting Missionary excursions, in these fields so ripe for the harvest. I now send a few recorded facts, which will show what our Church may do for the colored population, and how admirably her institutions are adapted to promote their spiritual and eternal good.

My interest in this unfortunate class of immortals began in the Colored Sunday School of the ever-lamented Rev. WM. JACKSON, of St. Paul's Church, Louisville; it was there that I witnessed the successful operation of means used by that excellent man for their instruction and salvation, and there and then, determined that if it should please God to locate me among a people holding slaves, I would profit by this example; and, in scrupulous conformity with local regulations, use all the means placed in my hands for their religious instruction.

To the Green River section of Kentucky I was conducted by the manifest hand of Divine Providence. I shall never cease to praise Him for conducting me thither. I landed there May 3rd, 1844, with nothing but my library and a

few dollars in my purse, and was, at once, taken in by these generous Kentuckians. As soon as they knew what I wished to do for them, their encouragement began.—“With my staff, I came over this Jordan, and now, I have become two bands,”—a congregation and a Female School. But I must not indulge present feelings :—these topics must be deferred to some future number. My first Sunday here convinced me that a large negro population were almost entirely destitute of religious instruction. It was a bright sunny day, and released from their labor, they swarmed in the streets of our town, and seemed entirely unoccupied with religious services or thoughts. I afterwards learned that the ministers of the different denominations preached occasionally to them, and they had preachers of their own color, prayer-meetings and a Temperance society. Many of them belong to the different churches, and some seem truly pious. After waiting a prudent time, and taking advice, I began to devise some plans for their religious instruction ; and had the privilege of teaching two or three in the house where I lived. One of them, a servant girl, had expressed a desire to learn to read, and I told her, I would teach her, each day, at noon, after dinner. She said, “I had rather go without my dinner, than not read better than I now do.” She began spelling and was soon able to read the Sacred Volume, a knowledge of which she needed indeed. I commenced regular services in town and in the country ; and usually, a portion of my interesting congregation were the servants of the neighborhood, who, considering their capacities and employments, were attentive hearers. It was interesting to see them grouped together and listening, with wonder, to our responsive worship ; and with serious attention to the word of salvation : but I was yet to learn their ready capacity for worshipping thus, and their cordial reception of religious instruction. On Sunday, June 16th, at night, by previous appointment, some of them came to the College buildings, and after prayer and singing, I commenced a regular course of instruction in the prophecies, and other scriptures relating to our Blessed Lord,

causing them to repeat each passage, after I had explained it, and making practical remarks as I went along. With their melodious singing I was delighted: it was "as the sound of many waters," and seemed the spontaneous overflowings of their simple hearts. I was so much encouraged with this beginning that a regular service was agreed upon, and arrangements made; and the next time we met, our upper room in the College was filled to overflowing. I then read the Prayer-Book. I made them follow me, as I repeated it sentence by sentence, as the responsive parts used to be read; and I was highly gratified with the facility manifested in committing and responding.

Their lack of knowledge and want of education seem greatly compensated in a good memory. At the close of our services, some came forward and expressed a desire to learn to read and spell; and those who by benevolent masters or mistresses, had been taught, wished to make further improvement. One said he was a preacher, and wanted to know more of the word of God; he could read a little, and would be glad to get some books, for he thought it much better to spend such money as he could earn by overwork in this way, than to spend it as many people of color do, for intoxicating drinks. I readily promised to teach all who would bring me a written "permit" from their employers or owners, and agreed to spend one hour before our regular Sunday night service in such exercise. The appointment was promptly observed, and several came with their written "permits," Bibles and spelling books. They wished to begin at the first chapter of Genesis and read the Bible through, and desired me to tell them how long it would take them, which was more than I could do. My preacher, in whom I feel a deep interest, read very indifferently but with almost obstinate perseverance. He is a very worthy, intelligent man.—Some read very well, and others could only spell, chiefly from memory. Our evening service was better performed than before—the responsive parts were loud and correct;

I may add devotional.

Their answers to my questions, during the lecture, evinced a good deal of scripture knowledge, and the proof texts they learned as I repeated them. Knowing some of their besetting sins, I took occasion to press closely the practical points, and I trust some good was done.

The catechetical method of instruction is the only one which can effectually counteract the disposition to sleep, induced by toil during the week in the hot sun, and awaken and fix the attention of a people deplorably destitute of knowledge and education. Indeed, I believe this method the most effectual, as well as scriptural, now in use, for all.

Our meetings have sometimes been a little disturbed by some who came to them from idle curiosity, but a few plain remarks has always sufficed to restore order. From this people I received many proofs of their gratitude for our labors in their behalf. Some have proffered their assistance in erecting our buildings, and others have subscribed liberally, in money and labor, towards our church, with the promise of having in it a gallery for their accommodation. With the assistance of three hired servants, I have now a neat, white-washed log school-room on the lot where we hope soon to see a small Gothic Church, and last Sunday night my colored congregation filled it up for the first time. I then announced to them the arrival of the box of books, and my intention to instruct in the service all who wished to learn; and to furnish with Prayer-Books such as wished for them, on reasonable terms. They then gathered round me, as I opened the box, and called for books as fast as I could take the account of them. They bought Bibles, Testaments and Prayer-Books; and to each one I gave a tract. One man, who could read, was pleased with Bishop Heber in two volumes, and said he would buy it. A young woman who was nearly white, well advanced in education, and quite genteel in her manners and appearance, the servant of a Kentucky Senator, wanted a

Prayer-Book; but shook her head, saying that her Baptist preacher did not like it. To this, Robin, my colored preacher, himself a Baptist, replied with great earnestness, "That is a good book; and I love it next to my Bible. I am a free agent, and read what I like." This reasoning was conclusive with the young woman; and she determined with Robin, to be a free agent, and have a Prayer-Book. When Robin preached to the colored people in the country, he submitted his text to me, and learned the prayers from his Prayer-Book, which he used from memory.

In my occasional visits to the country, the colored people always attended upon our services; and I was allowed free access to their cabins at home. On my return, I used to relate to my colored congregation in town such incidents as occurred in my intercourse with the servants; and, on one Sunday night, I related my interview with the poor, sick, African servant, alluded to in the following No. of the Missionary Annals.

[To be continued.]

BISHOP McILVANE ON CONFIRMATION.

It is the ordinance preparatory to the admission of a baptized person to the full communion of the Church, in the Lord's Supper. It is the mode used in our church, by which those who desire to partake of the Lord's Supper, first publicly profess their faith in Christ, with their cordial consecration of themselves to his will; and upon which they are admitted to, and expected to partake in, the highest act of the outward and visible communion of the house of God. All the older and better regulated denominations of Protestant Christians have felt the need of, and have with more or less constancy, practiced, some public ceremony preparatory to admission of the baptized to the Lord's Supper, by which their spiritual preparation and faith might be examined into and professed before the congregation. Confirmation is the mode practised among us, in preference to any other way—and we think it no little evidence of its being the best way, that it is derived from the usage of the Apostles and the uninterrupted usage of the Church from their times.

In confirmation, should you come thereto, you will publicly profess and declare that you heartily consent to the vows undertaken, in your name, at your baptism; that you acknowledge yourselves under entire obligation to keep them, and that you do devote yourselves, solemnly and sincerely, to that life of holy obedience to which they bind

you. What you will do in receiving confirmation, is precisely the same in point of self-consecration to God, as what an adult person does in receiving baptism, with this single exception, that in confirmation, vows previously made are *renewed* and *ratified*, while in adult baptism they are for the first time made and professed. But as to the seriousness and solemnity of the engagements and professions involved in the two cases, there is no difference. Read, therefore, in your prayer book, what an adult promises and professes when baptized; and you will see what you are to do when confirmed. "He professes not merely that he *will*, but that he does renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as by God's help, not to follow nor be led by them." This is evidently a positive abandonment of all that is offensive to God. It includes every department, every source, every form of sin. Whatever is included in conformity to the world, in being of the world, or in living unto yourselves, is unquestionably embraced. Nothing offensive to God, or injurious to the soul, is excepted. It is as perfect and exalted a profession of a determination to forsake all sin and to live above the world, and to deny self and cultivate a spiritual and heavenly mind, as any communicant at the Lord's table is ever called to make. But further. The adult, in his baptism, besides professing his belief in the doctrines of Christianity, as expressed in the Apostles' creed, promises, by the help of God, obediently to "keep God's holy will and commandments, and walk in the same all the days of his life." This covers the whole ground of active, earnest, devoted piety. It is a solemn promise and profession of devoting himself to all that belongs to the life of a Christian—the whole spirit, and walk, and conversation of a faithful servant of God. It embraces all that is strict and holy and heavenly-minded in the ways of a devoted follower of Christ, who lives as a pilgrim and stranger on earth, and sets his affections on things above.

Such are the serious and thorough terms of the profession you will make before God and his Church, when, to the question of the Bishop, in the confirmation service, you shall answer in these two short words, "I do." This answer is easily uttered, but how much does it mean! "I do henceforth renounce the love and service of the world—I will not follow it—its covetous desires shall not lead me, nor will I seek my pleasure in its pomp and vanities. I will live above it, and set my affections on things in heaven. Whatever is sinful I renounce; whatever is duty I embrace. To all the will of God, as revealed in the Bible, I devote myself. Does he command me to be holy, to be humble, to walk in love, to live by faith, to be spiritually-minded, to improve my talents for his service, to endeavor to do good to my fellow creatures, to glorify him with my body and spirit, and to take the Holy Scriptures as the rule by which my mind and heart, and all my life are to be guided, and by which every question of faith and duty is to be determined—the book which I am to search and follow as the lamp of my feet and the light of my path? To this reasonable service I do publicly profess, in reliance on his grace, to consecrate myself for the remnant of my life."

Thus you perceive that confirmation is not a mere ceremony, to which one may come without any reference to the question whether he has given his heart and life to Christ. You see that it is nothing less than a public profession of personal religion. It is a solemn avowal before God and the Church, that henceforth, by His grace, you will live no longer unto yourself, but unto him that died for you. Hence the strong language in which the profession, undertaken in baptism and renewed in confirmation, is expressed in the baptismal service. "Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us; so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and

corrupt affections, and daily proceeding in all virtue and godliness of living."

The candidate for confirmation should well consider the full meaning and extent of what, under the above exposition, he will be expected to declare and profess. And as there is too often manifested a sad looseness of construction and of practice on the part of those who have been confirmed, as to worldly conformity, a few more words on that point will not be out of place.

If the writer be asked, whether, in his view, among "*the pomps and vanities of this wicked world*," which are renounced in baptism, are included *theatrical amusements and dances*: he answers without hesitation, in the affirmative. If he be asked whether, under the Apostle's exhortation, "*be not conformed to the world*," they are, in his view, included as matters of worldly conformity to be forsaken; he answers, certainly. If he be asked whether those things are consistent with the cultivation of a spiritual mind, and the maintaining of a rightful Christian influence, by example, for the good of man and the glory of God; he must answer, they are, in his view, *very inconsistent* with such duties. He thinks they are renounced in baptism: that their renunciation is ratified in confirmation, and professed in every participation of the Lord's Supper. He prays that the time may come when no communicant will unite in rejecting these things; and he trusts that all who come to be confirmed, under his hands, will consider themselves as solemnly separated from them. The question, in his view, is very simple. It is not, as it is often delusively put,—What is the harm of dancing or of theatrical representations, and the like, under any conceivable simplicity and abstraction, which, because it would present no inducement to a worldly taste, would never be customary; but it is, what is their inconsistency with the spirit, example, profession and whole spiritual walk of a Christian, when they are contemplated in the condition and surrounded by all the associations in which the world always had, and always

will have them. We must take them as they are, and are to be. We must look at them as to the state of mind they engender; the time they waste, the expenses they involve; the obstacles they place to the saving influence of the word and ordinances of God; the difficulties they make for a pious parent endeavoring to train his children, according to their baptism, in the nurture of the Lord; and the offence which they certainly are to the great mass of serious, earnest, Christian people. We feel well assured that these things "*are of the world*," while true Christians are not. When professing Christians, as a community, are in the habit of these things, spiritual, earnest, active piety cannot flourish, formality must prevail, and the world will mould the church much more than the church will sanctify the world."

Here it is proper to say that our Church is very far from regarding confirmation as possessing the dignity and authority of a *sacrament*; which, as you have learned, from the Catechism of the Church, must necessarily consist of two parts; 1st. "*an outward and visible sign*;" and 2d, "*an inward and spiritual grace given unto us*," and which that sign signifies and pledges. These are truly found in Baptism and the Lord's Supper. But, in Confirmation, though there is, on the part of the Bishop, the outward sign of the *laying on of hands*, it is not intended to signify any grace residing in, or communicated or promised to, the person confirmed. It is only a gesture indicating that he is set apart for God, and made a special subject of prayer.

Again, it is required by the definition of a sacrament, above referred to, that it be "ordained by Christ himself." Thus were Baptism and the Lord's Supper most emphatically ordained. They are necessary to the integrity of the Christian Church. A church as a visible society cannot exist without them. But not so with Confirmation. The highest authority claimed for this rite is the *example of the Apostles*—as in the prayer next to the Lord's prayer, in the "Order of Confirmation," where the administrator

says, "We make our humble supplications unto thee for these thy servants, on whom, after the example of thy holy Apostles, we have now laid our hands." This indeed is very high and sacred authority, demanding a very reverent and obedient homage. And therefore did the Church for more than 1500 years after the Apostles, without any controversy or exception, practice this rite. And therefore do all Episcopal Churches and many others continue its practice. But still we do not regard it as having been ordained in the same positive and authoritative manner as Baptism, and the Lord's Supper. In point of dignity and importance, we most carefully distinguish it from those two institutions which the Lord himself so imperatively appointed as the great seals of his Church and people to the end of the world.

Now, my dear friends, should you come to be confirmed, the usefulness of this ordinance to you, will depend entirely on the state of mind in which you shall receive it. It is no charm which is to do you good, whatever your qualifications for its reception. The Bishop, administering, cannot convey to your souls any spiritual blessing. He can only pray for you. It is therefore exceedingly important that you will understand and consider what is necessary to qualify you for the worthy receiving of this ordinance.

[To be continued.]

THE CHURCH OF ENGLAND AND THE CHURCH OF ROME.

The Christian world is divided into a great variety of religious opinions and denominations; its "name is legion." But the most ancient and influential of them all, are the respective Churches of England and Rome; the one a Babylon of error and spiritual despotism,—the other "the pillar and ground of the truth," and the ancient bulwark of our protestant primitive faith. Of both, it is unquestionably true; that, in every land and age, their principles remain unchangeably the same as they ever

were. We propose to contrast these principles as illustrated by indisputable facts; and we begin with the Church of Rome. We pass by, purposely, those prophetic sketches of this Church which represent her as a spiritual Babylon;—we say nothing of the souls now under the altar above, with whose blood her cup overflows;—but we shall take some historic views;—matters of fact in our own times, “known and read of all men.” It is well known that some distinguished names have apostatized from our Protestant communion, and “the faith once delivered to the Saints;”—to popery—and that afterward some of their number have hurried back again with startling reports of the corruption, the spiritual fornication of that Babylon to whose embraces they were lured.

This seemed an indication that her principles are congenial to unrenewed minds, and if so, it would appear that the church has no antidote for this evil of apostacy to Rome except the spiritual renovation of her ministers and members. The lustful glances of this “mother of harlots” may draw others from the church into the embraces of error;—but we venture to predict that she will never seduce one who has been “renewed in the spirit of his mind;”—“a new creature in Christ Jesus.” Tractarianism is but modified popery; and popery is the dominion of spiritual pride and despotism in the natural heart. Give either the power, and they would “rule all nations with a rod of iron;”—remove from them, the heavy restraints of truth and holiness which evangelical protestantism imposes, and we might realize in our own free country, and in our own church, something of the spiritual despotism in which our brethren in foreign lands are enthralled.—In Austria, the people are less free than the slaves of a Southern planter; for they cannot go to a neighbor’s house without a passport; and for this they are taxed beyond their means—a negro’s passport costs him nothing. The Pope of Rome would not allow an iron bridge across the Tiber. “No,” said he, “if we have the bridge in Rome, we shall next have a rail-road, and if we have, adieu to

our whole system." In Ireland, poor, desolated Ireland—where Roman Catholics are turning Protestants by hundreds;—where, at one visitation, the Bishop confirmed 837;—2500 have been converted; and 8,860 sittings been taken in Protestant Churches;—the exasperated priesthood are intolerant even to cruelty and bloodshed. One poor man, who had become a Protestant gave up his kitchen for a Sunday School; and not long after, a papal banditti, armed and with faces blackened, came at night, drew him from his bed; beat him dreadfully; broke two of his ribs; and cut off a great piece of his ear. The ruffians threatened him that if he did not turn the school from his kitchen, they would come back again, and he would fare worse. But he kept the school in his kitchen until the Bishop built a school house himself.

A poor woman, with three children came to the knowledge of the truth by hearing the Bible read; and she also, was attacked by night by a similar band of ruffians;—they pulled her out of her house by the hair; while her children lay on a bed of straw in one corner of the room;—and to this they set fire. They remonstrated with the poor mother for leaving the Church of Rome, and tried to make her promise that she would go no more to the Bishop's church;—but she would go with two of her children on foot, four miles to attend service. She was afraid to sleep in her house at night; but with her children, went to the back of the ditch and stayed until morning came, when she returned to the house. The Bishop appealed to the Government, and procured a police close to this place where she lived; and then the papists promised, if she would leave the Church of England, and return to the Roman Catholic Church, she would get £50, and be sent, with her children, to America.

A Scripture reader, in the same country, has recently been attacked and murdered by the merciless priesthood. But in Tuscany, papal intolerance "rules with its rod of iron." There the punishment of death is now revived for "offences against religion." A mere "suspicion" of reading the

Bible is punishable with imprisonment for three years.

Education is suppressed, and gambling and debauchery are tolerated as virtues. The Grand Duke's Attorney complains that "the work most hidden, though extensive, is that of the sect called the Evangelical Confession, or the sect of the pure Gospel, which is well known to be much extended in Florence and in other Towns as well as in the country." There is good truth in this report; for, at the very time; when, in spite of the remonstrances and petitions and memorials of the whole protestant world the Mediai, man and wife, are in separate prisons, for the word of God; there are said to be 25,000 Bible readers in and around Florence, and when by this monstrous despotism, the British and Foreign Bible Society, was driven from Austria; they left behind them, in the hands of the people, 36,338 Bibles. "The entrance of God's work giveth light;" and well may this papal power tremble in view of the brightness of His coming, "to execute judgment for such ungodly deeds." Such are the principles of the Church of Rome: and of all who sympathize with her, and cling to her embraces; and in contrast with this spirit and intolerance, look at the suffering patience, christian forgiveness, and evangelical piety of Rose Madiai, as exhibited in an extract of a letter written to her husband, who is incarcerated for the same crime in a separate prison in Florence.

* "Thou canst not imaginewhat profound pleasure I have felt in hearing that thou wert better, and what tears of joy I have shed in thinking that God hath deemed thee worthy of suffering for His beloved Son, and that He has restored thy health! Oh, if we could only understand the price of the shame we suffer for having acknowledged one Mediator only between God and man! Dearest, thou speakest to me of waiting for our grace; but let me tell thee that the great grace we have already received, when after having been torn from each other by force—having been torn away from our home, and having lost everything, we have been ourselves reduced to our present condition. However, no more than Moses would, for all Pharaoh's treasures, would we lose that sacred gift which, through supreme

* A writer in the *Daily News*, under date of Dec. 8, says:—

"It grieves me to have to add, in conclusion, that I learn from the English gentleman, who yesterday returned from his monthly visit to the Mediai, that Francisco Madiai is seriously ill, wasted, and debilitated, and unable to stand for more than an instant. His vigorous frame and robust constitution have at length succumbed under the continued influence of

grace, the Holy Spirt granted us; faith in the Divine Word! *That* is what I call a grace, and a great grace. If a star is to shine for us it must be that of justice. We have wronged none, and done harm to nobody. On the contrary, we have received evil, and have been sold for a few pieces of money. Our accusers are the descendants of Judas. Poor souls! I pray God to grant them Peter's tears, and to preserve them from Judas' punishment, that they may, in the future, enjoy Christ's salvation. If they were to come and ask alms from me, as I have done before, I would still give them; may God be our help!—Amen. Dear Madiai, let us be ready for the Father's will, as His Son our Master.

"Let us not be anxious. Peter trembled in walking on the waters, fearing the waves, he forgot that if the Lord himself walked on them, he ought not to fear anything. . . . Let us remember the sacred Word: '*Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.*' Dearest, rest in the Lord for everything, good and evil; everything passes away; eternity, that is the chief thing. Be cheerful, and try to gain health. God bless thee, and keep thee under the shadow of His wings, through the grace of our Lord Jesus Christ.

ROSE MADIAI."

"Let papal tyrants prepare laws, and forge chains for the Church of God; the faith of such a woman is stronger than all."

[EPISCOPAL RECORDER.

Of the venerable Church of England, we may affirm what has been said of our Protestant Bible of which she has been the translator and "the keeper," that she "has been kept alive at the fearful expense of the blood of Martyrs."

Pagan Rome, and the Roman Catholic Church, on the other hand, has been the persecutor by whose "wicked lands," this blood has been spilled, and our Protestant Bible suppressed and burned.

The Protestant Episcopal Church in this country, has received her ministry and Liturgy from the Church of England, and, is therefore, a scion of that old tree: a branch of that fruitful vine.

prolonged confinement, anxiety of mind, separation from his wife, and the hopeless prospect of imprisonment for years, uncheered, unalleviated, at the close of life, and without the solace of the prayers and exhortations of a minister of the creed he professes, glories in, and suffers for. It is, however, most cheering to be able to add, that he remains 'steadfast in the faith,' calmly beholds his approaching end, which, humanly speaking, cannot be far distant; and, though feeling acutely his position, imprisoned as a felon, treated with scorn and contumely, he remembers with joy and gratitude that he has been thought worthy to suffer in so good a cause, and places his hope and reliance in that future where the 'wicked cease from troubling and the weary are at rest.'

The first "dissenter" of which Church history gives us any notice, was Novation, the Stoic, who separated from the primitive church in the 3d century; and "contrived, in a very irregular manner, to be elected Bishop in opposition to Cornelius, Bishop of the Church of Rome." —Mil. Ch. Hist. V. 1. p. 180.

The first seed of dissent, since so prolific, was thus sown on the ground of *discipline* not of *doctrine*, and at a time, when the Church of Rome was pure.

On the intermediate place between the present corrupt church of Rome, and the host of dissenters, who on the ground of *doctrine*, have formed and spread abroad, new sects, stands the old Church of England, "fair as the moon, clear as the Sun."

She protests against the errors of Rome; and laments the party zeal and strife of protestant dissenters. She is assailed on every side—the winds blow—the storm beats vehemently—the clouds obscure her path; but onward she moves, "as the unwearied sun;" "the waves of this troublesome world," have broken upon her for ages; the fierce storms of persecution have spent, upon her head, all their malicious hate, but there she stands, as her own sea-girt island, "the pillar and ground of the truth." Such as have ventured to depart from her pale, "like doves escaped from the ark may attempt to nestle on the waves; but perchance, in the end, they will regret that they had not continued in an habitation of security;" in the ark of safety.

We propose to show, in a short, historical view, that the Church of England has existed previously to, independently of, and diverse from the Church of Rome as she now is.

Our first inquiry, however, should be, what is the Church?

Her article XIX answers this question. "The visible Church of Christ is a congregation of faithful men, in the

which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all things that of necessity are requisite to the same." In this article, the Church defines herself; and her definition is drawn up in opposition to the Church of Rome only. At the end of this article, she affirms truly, that "the Church of Rome has erred, not only in their living and ceremonies, but also in matters of faith." In Art. XXXI her "masses" are termed, "blasphemous fables, and dangerous deceits." Now Church History shows, that the Church of Rome, during the first 4 or 5 centuries of the Christian Era, was sound in faith, pure in practice and highly prosperous; and when we have proved this fact, we have shown that the Church of England, during that time, might exist, previously to, independently of, and diverse from the Church of Rome as she now is.

The soundness of that church in the 1st century is proved by Acts XXVIII: 30, 31, and Rom. I: 8.

During this eventful century, Old Rome was burned, and Nero visited this calamity upon the innocent Church of Christ in that City. Here, St. Paul was slain by the sword of Nero, and St. Peter was crucified with his head downwards, but, in every instance of cruel intolerance, and bloody persecution; the Church of Rome was the sufferer, and Rome herself the persecutor; the murderer. In the 3d century it is written of her: "The Roman Church appears to have been in a much more thriving state than that of Carthage; and their clergy were models worthy of imitation in all ages." Mil. I. p. 181. What is now her history? A decayed and decaying Church; intolerant, cruel, and rotten at the core; and her clergy have made her what she is.

Then, "there were under the Bishop, 46 Priests, 7 Deacons, 7 Sub-deacons, 42 Acolyths, or Sextons, 52 Scripture readers and porters, and upwards of 1500 widows, and infirm or disabled persons, and the number of the laity was innumerable." Ibid. But now, the Church of Rome imprisons and poisons scripture readers; and commits the

word of God to her flames. In our next No. we shall show, that, during all this time, the golden age of the Church of Rome ; the Church of England also existed, as pure, if not as prosperous ; and this is all we need to show ; all that our inquiry requires.



DEATH OF FRANCISCO MADIAT.

The last steamer brings the sad intelligence of the death of this "prisoner of Jesus Christ." "A firm conviction is expressed that he was poisoned, as he himself complained that slow poison was mixed with his food. He had been in prison in Florence eighteen months for reading the scriptures in his own house. His amiable wife is still in prison for the same crime, and survives him to suffer longer. Recent letters from Florence state, that, on the evening of 25th ult. the guns of the Capital announced the birth of an arch-duke—a three days' festival followed and an amnesty was granted for sundry offenders, deserters, thieves, robbers, and some whose crimes may not be mentioned. But a man and his wife, whose only crime was the reading of the Bible, were passed by! Such an example of intolerance and cruelty ranks the Church of Rome with the Roman Governor, who, on a festival occasion 18 centuries ago, "released Barabbas unto them."—Matt. XXVII 26.

Two English Ladies have obtained permission to visit Rose Madiat three times a month.

It is said that "a portion of the foreign population in this country defend the persecutions of these persons by the Roman Catholics."

A leading paper in New York calls those distinguished persons who interested themselves for this family, "a band of fanatics ;" and says, "that the President of U. S. has

been "fooled" if he has made application in their behalf. The Grand Duke will only laugh at the folly and impertinence of such an interference."

"When such sentiments are allowed in this land of religious freedom, it is time for us to reflect upon the enormous influence which the foreign element has acquired in our government." [Providence Journal.]

AN HEBREW WORD.

In Mal. III 11, the original word translated by the phrase, "cast her fruit before the time;" signifies literally, 1st, to be wise, or to behave wisely." But since Eve's desire "to be wise," independently of God, and in opposition to His will, was the cause which,

"Brought death into the world, and all our woe,
With loss of Eden"—

Hence, to remind us of this great loss or privation, and its true cause, and to caution us against all infidel schemes of thus seeking wisdom, in opposition to God, the word signifies, 2d, "to bereave, lay waste, destroy." See, Deut. XXXII: 25. Ezk. XIV: 15.

Alas! How often are we deprived or bereft of our true happiness "with loss of Eden," by a vain desire to be wise independently of God, and in opposition to His will!

RECEIPTS AND APPROPRIATIONS.

From Rev. B. E. Harbersham, Madison, Ga.,	\$ 5 00
" Rev. C. W. Fitch, Piqua, Ohio,	10 00
" Mr. John Townsend, Zanesville, O.,	10 00
" Am. S. S. Union—an order for a \$10 Library,	
" Rev. C. W. Fisher, Hartford, Ct., Callendar 1 year,	
" Miss Sarah Barnes, Harpersville, N. Y.	1 50
	<hr/>
	\$26 50

" Geo. Crull for "the Annals,"	1 50
" H. D. Downey, Esq., do.,	1 50
" Gen'l. Morris, do.,	1 50
" Miss M. M. Woods, do.,	1 50
" Mrs. Judge Kinney, do.	1 50
" Miss Sarah Barnes, do.,	1 50
" A. Clinton, do.,	1 50
" George S. Hampton, do., (by Judge Greene,)	1 50
" Judge Greene, do.,	3 00
" Mrs. Earle, do.,	1 50
" Miss Julia Nickerson, do.,	1 50
" Mrs. Judge William, do.,	1 50

19 50

Alms of the Communion in Grace Church, Cedar Rapids, \$3 15

Do. at Iowa City, 90

Contribution to Miss. Association for the West, 5 00

Do. to Parish School, 1 00

10 03

Amount,

\$29 55

APPROPRIATIONS.

To the Missionary Association for the West,	\$5 90
" Table expenses,	1 00
" Parish School,	14 00
" Clothing and Education for the Poor,	7 50
" Publication of Annals No. 1,	
" Printing Prospectus,	1 00
" Do. 500 copies,	30 00
" Paper and Postage,	12 00

43 00

\$71 40

SUBSCRIBERS.

GEO. CRULL, Solon P. O., Iowa.
 D. S. WARREN, Iowa City, "
 GEO. S. HAMPTON, Esq., do. "
 THOS. H. BENTON, Jr. do. "
 H. D. DOWNEY, Esq. do. "
 GEN'L. E. MORRIS, do. "
 MISS M. M. WOODS, do. "
 W. REYNOLDS, M. D. do. "
 JOHN P. DAVIS, do. "
 MRS. JUDGE KINNEY, West Point, Iowa.

HON. GEO. GREENE, Cedar Rapids, "
 S. C. BEVER, do. "
 R. C. ROCK, do. "
 ALEX. CLINTON, do. "
 MRS. EARLE, do. "
 MRS. JUDGE WILLIAMS, Muscatine, "
 JOHN GREER, Marion, "
 MISS JULIA NICKERSON, Burlington, Iowa.
 MISS SARAH BARNES, Harpersville, N. Y.

We hope that our friends abroad will add to this list, and aid the cause of Evangelical Religion with a continuance of their contributions and prayers. Grateful for the encouragement already received, we shall not cease to pray; that, "the Lord of the harvest" will abundantly reward those who co-operate in the labors of

A WESTERN MISSIONARY.

Cedar Rapids, February, 1853.

NOTICE.

We offer to the reader, an Evangelical paper, with a view to republish, in a cheap, and bindable form, "the Annals of a Western Missionary," gleaned in the great field of the West; information condensed from our Church papers, and Missionary records; history of Missionary stations, and extracts from Ecclesiastical History and Evangelical writers suitable for family reading. We shall endeavor, by God's help, to make this publication interesting and useful; and any profits that may accrue from its publication, will be devoted to the objects of "the Missionary Association for the West." Contributions in money, or paper are earnestly solicited, that we may be enabled thus to distribute a few copies gratuitously amongst the poor. We hope, also to be thus enabled to send the work to all Missionaries who desire it, free of charge.

Such as appreciate the importance of communicating

with the masses, and especially the youth, in a new country; and the difficulty of doing it in any other way; will appreciate also the value of such a paper. We have issued this specimen No., at a cost of nearly \$50, and we shall send it to our friends, as bread cast upon the waters, hoping to find it after many days. Our second No. will not appear, until we are satisfied that the monthly publication of the work will be sustained. Should it stop with No. 1, the subscriptions paid will be refunded, with the exception of the price of a single copy.

Should No. 2, appear, its contents will be,

- I. Poetry.
- II. Missionary Annals, continued.
- III. Missionary work in Iowa.
- IV. The Church of England and the Church of Rome.
- V. Bishop McIlvaine on Confirmation, No. 2.
- VI. Miscellaneous.
- VII. Reviews.

We earnestly invite the friends of our cause to co-operate with us in this undertaking, and request them to address all communications, post-paid to

C. C. TOWNSEND, Missionary.

Cedar Rapids, Linn county, Iowa.

REVIEWS.

"THE YOUNG CHURCHMAN CATECHISED,"

BY THE

REV. W. H. ODENHEIMER, A. M.

Published by STANFORD & SWORDS, 137 Broadway, N. Y., 1850.

This little work, like "the origin and compilation of the Prayer-Book," is valuable for its treasures of historical collections, as are all the writings of the learned author; but, as a text-book for Sunday Schools, in which "The Young Churchman" is to be "catechised," it is like many S. School books of the present day, liable to some serious objections. As a "Contribution to the Catecheti-

cal Treasury of the Church," it should issue no sentiment that does not bear, clearly, her "image and superscription"

The present writer, finding amongst some families of his charge, in which this work has been used, serious objections to some of its doctrines, takes the liberty of pointing out some of them. This book presents an objectionable view of "the Holy Catholic Church," as professed in the Apostles' Creed. On page 13 and 14 "the young churchman" is taught that, the Church is called by different names in different countries; and thus led into the error of believing that the chief difference between the Churches afterward named, is only nominal; a difference in name; that the Church of England, and the Prot. Epis. Church in the United States, are branches of the one Holy Catholic Church in the same category with the Churches of Rome, Greece, Russia, Asia Minor, Syria; Mesopotamia, Egypt &c.

This is not Protestant doctrine, and we cannot make Protestants believe it. When we repeat our creed, we do not assert our belief in this dogma; neither should we teach "The Young Churchman" to do it. As Protestant, our Church protests against the Roman Catholic Church, and every other Church that holds and teaches "erroneous and strange doctrines, contrary to God's word," root and branch. In her protecting articles there is no dissimulation; no uncertain sound.

She breathes no threatening and slaughter, against, but fervent prayers for such Churches and such errors, but she holds no communion with them; no fellowship with their darkness.

The last report of our Foreign Missionary Committee, (see Spirit of Missions, Nov. and Dec. page 387,) shows that she has been put to the expense of 15 years time, and \$45,116 96 and interest, in the experiment of making upon "the decayed Churches in the East, an erroneous impression that we are on terms of communion with them." Meanwhile, the presence of the Saviour has distinctly

manifested itself with other Protestant Churches, whose missionaries, with less expense of time and money, have been instrumental in impressing divine truth, "as it is in Jesus," upon the minds of our Nestorian brethren.

The doctrine has exploded; and the experiment has shown to the world, that no amount of years, talent, toil, or money can secure the success of this sentiment. It is time, therefore, that it were erased from all our S. Schools Books, and from the mind of every "Young Churchman."

In the appendix A of this volume, we have a table that shows; numerically, "an approximation to the number of Bishops, Priests, Deacons, and Laity, in the principal branches of the Catholic Church," with whom we are supposed to be "on terms of communion."

It is interesting to look over the list, and see who they are, and how many.

There are in all 14 branches, only 3 of which profess to be Protestant. Against the errors of the eleven these three protest. The three Protestant Episcopal Churches contain only about 1-7th of the Laity, and 1-12th of the Clergy, including Pope, Patriarchs, Arch Bishops and Bishops. Now, if the figures in that table are "an approximation to the number of branches" in the Catholic vine, then the branches of England, Scotland, and America, are but the topmost boughs; a mere handful of this world-wide communion. Other Protestant denominations are not enumerated here. Setting these aside, then, we have 6-7ths of the Laity, and 11-12ths of the Clergy in Christendom, holding "erroneous and strange doctrines contrary to God's word;" precisely such as our Protestant Clergy, when they receive holy orders, solemnly promise, with all diligence, to banish and drive out of the Church; and yet engrafted with us into the true vine of "the Holy Catholic Church;" or rather, as we are so much in the minority, we are engrafted with them. But from this small minority, we must deduct those Clergymen who have apostatized to Rome; and add to it the hundreds of the Laity of Rome, who have fled for refuge to the ark of safety. In

conclusion, we may be permitted to enquire, when we say the creed, do we profess our belief that "the Holy Catholic Church" embraces all who are placed on this list? and when, on occasions of visiting the sick and dying, the minister prays "in behalf of all present at the visitation," that they "may be gathered unto their fathers, in the Communion of the Catholic Church," does he mean, and does the Rubric require him to mean, that this communion is to be a fellowship with the errors of 11-12ths of Christendom; and that these, as enumerated in this table, have, in like manner, "the confidence of a certain faith; the comfort of a reasonable, religious and holy hope, in favor with God, and in perfect charity with the world?"



MISSIONARY WORK IN IOWA.

"The Episcopal Missionary Association for the West," organized in Philadelphia, and "officially recognized by the Board of Missions," have selected this new State as their first field of operation, and earnestly solicit of their brethren, "their prayers, their sympathy and their pecuniary assistance." This association proposes "to send out, as Missionaries, none but pious, faithful, and evangelical men; men whose minds are free from all those novelties of doctrine and practice, which have so seriously disturbed the peace, and retarded the prosperity of our beloved Church." Before they were able to procure Missionaries to enter the field selected by them; they employed their funds in aiding the Domestic Committee, and sustaining the preaching of the Gospel, at several points in Kentucky, Illinois, and Iowa. The amount reported as received from the association is \$900 00.

They have now two laborers in Iowa under their auspices, with a salary of \$500 per annum, each; and the Board of this Association are now in correspondence with several Clergymen whose minds are directed to this inviting field; and the hope is cherished, that early in the

ensuing spring, several laborers will be prepared to enter it. But, in order to carry on this great work, the Board require funds; and earnestly hope that the brethren who sympathize with them will send, through this association, their domestic Missionary collections; and they pledge themselves to select only such as laborers, who will present the blessed Gospel of our Lord in all its richness and fullness; men whose influence shall be felt for good; who will leave their mark for truth and righteousness upon that immense population now fixing their homes in the vast country west of the Mississippi, and who will by God's blessing, establish the Protestant Episcopal Church upon a basis, which shall prove, for all time, a barrier to the floods of error which sweep over the land; and a secure spiritual home to all who shall enroll themselves as her members. Such is the noble design of this association, as set forth in a circular dated December 29th, 1852; and to this let every heart respond, in the language of our beautiful Hymn 105, for missions to the new settlements in the United States.

"Saviour! we own this debt of love;
O shed thy Spirit from above,
To move each Christian breast;
'Till heralds shall Thy truth proclaim,
And temples rise to fix Thy name,
Through all our desert west."

THE FIELD.—Some idea of the work undertaken by this association in Iowa, may be gathered from a variety of sources.

The late census brings to view some important facts bearing upon this great enterprise. In point of increase of population, Iowa is the second state in the Union; it is estimated that of our Native American population, about one-fourth have left their homes at the East for the Mississippi Valley.

The foreign emigration is 11 1-2 per cent., or more than 2,000,000, and, added to the emigrants of other foreign lands, we have in this State, a colony of Hungarians, one of Bohemians, and one or two of Germans.

The State of Iowa comprises 48 counties, and about 250,000 inhabitants ; 1,358 School Districts ; 1,181 Schools ; and children between the ages of 5 and 21, 77,154, and only 33,040 or less than one half reported as attending school ; Teachers 1138, of whom 706 are male, and 432 Females ; these schools are in operation only about 5 months in a year ; and the school fund pays about one half of the lowest rates of Tuition. Amongst all this population, and these schools, we have but 6 Parishes, 1 to every 8 counties and 40,000 people, and 13,000 children and youth. The first Church in this State was consecrated in 1850. "The Missionary Association for the West," have two laborers in this field. Some historical reminiscences of our first Missionary stations in this State will be given in "the Annals," as soon as they can be obtained from our brethren now at the stations.

In connection with these statements, we take the liberty of copying a few extracts from Letters covering the contributions of our friends, with a view to show how our work is supported, and the interest taken, in Western Missions by the donors.

A Lady, in feeble health, enclosed \$5, and writes : "It is all we have now, but hope, if our lives are spared, to send something more in a few months, with the sincere hope that God will bless you, in your family, and in your labors." The same writer says again : "the lukewarmness of the professed friends of the Church, is very disheartening to those interested in domestic Missions. Can nothing be done to rouse Episcopalians to a proper sense of their duty in the establishing of the Church in our Western States? I often feel as if no sacrifice would be too great for the accomplishing of this object, and yet I have it in my power to do little or nothing for a cause in which I am deeply interested." Another Lady encloses \$5 in a Letter anonymous, in which are written, "as Apples of Gold," these words only : "May God bless your undertaking, grant you success, and give you peace."

"A Lady in Philadelpha" sends \$5, with this precious

text alone. "For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory."

A gentleman writes, "Enclosed you will find the pitance of a \$5 bill, which you will have the goodness to accept from the hand of one who desires the prosperity of your work in your new field ; and may God bless you in your self-denying labor of love."

Another, a Clergyman in Ohio, encloses \$10 and adds : "I should regret that the little I send should not help some to extend evangelical truth, and the light of the pure Gospel. God bless you."

A Lady in the State of New York sends "the small offering of \$3," hoping that "your labor may not be in vain in the Lord." She proffers, moreover, her services as a Teacher in a Mission School. The following extracts are from two Letters, the first written by one who was a former pupil in Ft. Smith, now the wife of "a member of the Legislature of Texas." "I feel both able and willing to aid the Episcopal Church if I could live in reach of one ; but unfortunately there is none within 200 miles of me. I have not seen a minister of our Church since I came to Texas ; still I live in hopes that there will be Churches in our midst in a few years.

My school days are past and gone, but I feel thankful for the benefit and kind attention bestowed upon me in those days, and hope to have the opportunity of sending you a \$5 gold piece this winter."

To this, it will be interesting to add an extract or two from "the Missionary annals," written at the time when this pupil was under our instruction ; since these will serve to illustrate the practical advantages of religious instruction, and the faithfulness of God's promises. "One of our pupils, now a member of the Church, is confined to her room a cripple but there pursues her catechetical studies, and recites to me, and reads all the books and papers she can get. She is also a poor orphan girl, but rich in faith." Annals, 1849.

“ And, on the last day of my journey, I called upon two more once under my instruction and pastoral care. One of them, Mary, a Seneca girl, had become pious under affliction, and had been baptized by me, and confirmed by the Bishop. Her Prayer book and Bible were her chief treasure; and with her mother, a poor widow of the Seneca Tribe, also confirmed at the same time, she was to start the next day for Texas. Her precarious health leaves scarce an hope of our meeting again in the Church below; but we hope to meet in the Church above.

The other Martha, once a pious and amiable scholar in my Bible Class and Mission School at Ft. Smith, I found, alas! in a miserable cabin across the field, in sight of the house where I met and parted with Mary. Two years and a half ago she was in my school an ornament to her sex, and beloved by all. Now she is an inmate of a family respected by none, barefoot, poorly clad, and used as a servant. With her two little sisters she was left motherless, and thrown upon a friendless world, and “ no man cared for their souls.” Before we knew what had become of her, at a camp meeting she was made a prey.

Her miserable home is a log cabin, without a Bible, a prayer, or pious thought. She could not be persuaded to leave it. I remonstrated, entreated, admonished in vain, and left the cabin with a bleeding heart. As I rode home her melancholy fate occupied my thoughts, and as I write, I am resolved, by God’s help, to use my endeavors for her rescue.”

ANNALS, 1850

These endeavors were in vain; and where she now is, I know not; but the unfeeling man who lived in that cabin, and made a servant of Martha, I visited, just before I left Arkansas, in jail for crime; about to be released, before his trial, by the hand of death, and to “ stand at the judgment seat of Christ;” he made a last effort to express his penitence; and, at his request, I offered a prayer by the side of the miserable man, and saw him no more.

Truly He who is “ a rewarder of such as diligently seek

Him," "plentifully rewardeth also the proud doer." "The meek shall He teach His way," but the wicked may be sure their sins shall find them out.

The last extract is made from a Letter just received from a dear pupil, "a child of affliction," about 14 or 15 years old, formerly one of our pupils at Ft. Smith, now in Michigan. "Sometimes I think that I will never get to Heaven; but I hope the day of my repentance will soon come. I do not think that I care much about worldly pleasures, but I have not had the right kind of books to read," &c.

Such are the results of Missionary effort and such the means used by God in this glorious work. Surely "He hath chosen the weak things of the world."

— • • —

NOTICE.

The first Number of "the Annals" we shall take the liberty to forward to our friends; and should they not wish to become subscribers, they will please return it, or forward the price of a copy in Letter Stamps. If they do, they will please to send us a few names additional to their own, and accept our grateful acknowledgements.